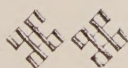
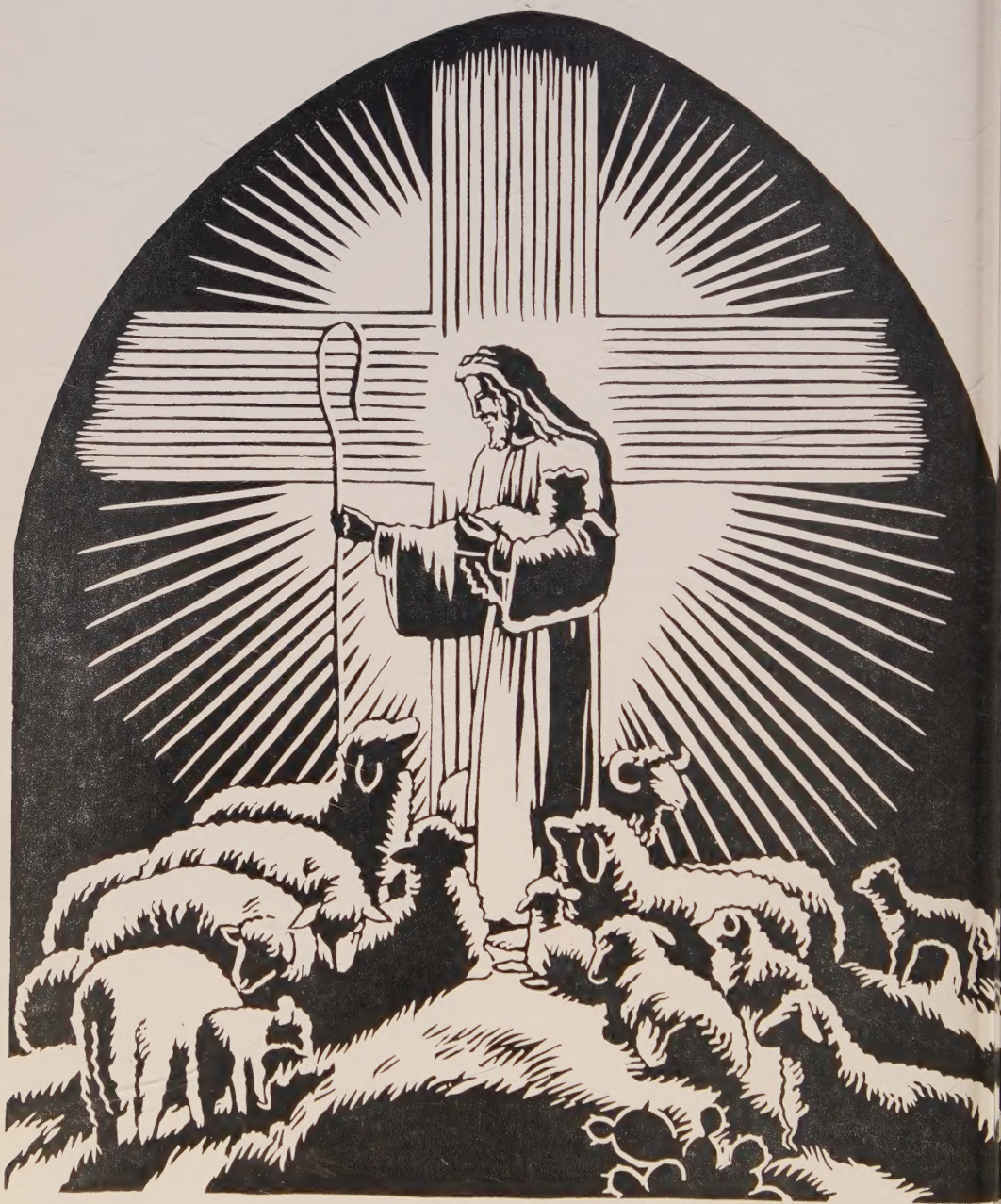


September, 1958

CONTENTS

| | |
|---|-----|
| THE TRIUMPH OF THE CROSS | 259 |
| RUBRICS MADE EASY | 260 |
| <i>By the Rev. Sydney Atkinson, O.H.C.</i> | |
| UNTO THE ALTAR OF GOD | 263 |
| <i>By Miss Esther H. Davis, a Communicant of St. Mark's Church, Altadena, California</i> | |
| DID THE CHURCH OF ENGLAND CHANGE ITS MIND? | 265 |
| <i>By Mrs. Roswell F. Barratt, a Communicant of Trinity Church, Southport, Connecticut</i> | |
| MY PRAYER BOOK ALPHABET | 268 |
| <i>By Miss Jeanne L. Stark, a Communicant of the Church of St. Augustine's-by-the-Sea, Santa Monica, California</i> | |
| THE HOLY ROSARY (I) | 270 |
| <i>By the Rev. Franklin Joiner, O.M.C., D.D., Rector Emeritus of St. Clement's Church, Philadelphia, Penn.</i> | |
| MYSTICS AND MYSTICISM (VI) | 274 |
| <i>By Mrs. Dolly Reitz, a Communicant of All Saints' Church, Montecito, California</i> | |
| BOOK REVIEWS | 280 |
| <i>By the Rev. Sydney Atkinson, O.H.C.</i> | |
| ORDER OF THE HOLY CROSS | 283 |
| ORDER OF SAINT HELENA | 284 |
| ORDO | 285 |
| PRESS NOTES | 286 |
| <i>By the Rev. Roy Rawson, Priest Associate and Press Manager</i> | |





by Gedge Harmon

The Holy Cross Magazine

Sept.



1958

The Triumph Of The Cross

THE Emperor Constantine, at the urgency of his mother Helena erected great churches at Mount Calvary over the holy places of the crucifixion and the burial of our Lord. And what remaineth of these edifices, after several destructions and rebuildings, is now to be found incorporate in the latter-day Church of the Holy Sepulchre. At the shrines originally built by Constantine and Helena were dedicated in September of the year 335. And yearly thereafter the relics of the true Cross, which had been discovered during the excavations made for their foundations, were lifted up for veneration by the faithful during the dedication festival until the year 614. At that time King Chosroës of Persia, after a cruel invasion of Egypt and the Holy Land, took Jerusalem, wherein were then several thousands of Christians. Many of these he massacred, and the rest of them, with their Patriarch Zachary, he carried into slavery. In the sack of the Holy City he destroyed more than 300 religious buildings, among which were the holy places at Mount Calvary. The Cross of our Lord, since the time of its enshrinement in the latter place by Saint Helena, had been much reduced by constant pious distributions, but what remained thereof, in its

jewelled reliquary, was also carried into Persia. Now Heraclius, who became Emperor shortly after this desecration, was so vexed by divers wars and calamities that he twice sought peace of Chosroës. But the latter, drunken with conquest, would not allow it to him even on unfair terms; some say, not unless he denied the Crucified. Wherefore Heraclius, being set in this uttermost strait, sought help from God, and began a holy war, as it were, under the standard of the Cross.

"In 627, after a long contest, Heraclius vanquished the might of the Persian Host. Broken by these defeats, Chosroës fled, and then proclaimed his son Medarses partner in his kingdom. But his eldest son Siroës took insult to this, and formed a plot to murder his father and brother, which plot he brought to effect soon after they had come home. Later he got the kingdom from Heraclius upon certain terms, whereof the first was that he should give back the Cross of the Lord Christ, and set the captives free. The Cross therefore was received back, after having been fourteen years in the hands of the Persians. So it was that as soon as he could, Heraclius came to Jerusalem, and bore it with solemn pomp unto the Mount where-

unto the Saviour had borne it. But it is said that the Emperor was stayed perforce at the gateway which leadeth unto Mount Calvary, and that the harder he strove to go forward, the harder he seemed to be held back, where at all who stood by were sore amazed. Whereupon Zachary said that the Cross should not be carried by one attired as a conqueror, for thereby too little was shown of the poverty and lowliness of Christ Jesus. Then Heraclius cast away his princely raiment and put off his shoes from his feet, and in the garb of a poor man easily finished his journey to the place of Calvary. Thus was the holy Cross restored to its former place by the grace of the God of victory. And thenceforth, in memory thereof, this Feast of the Exaltation of the Holy Cross hath been wont to be yearly celebrated in memory of all the graces which Christian folk have had from the Cross of our redemption.

"On this same day, in 1241, Saint King Louis of France brought in solemn procession to Paris, together with other instruments of the Passion, a portion of the Lord's Cross which had been retained in Syria as a pledge of the Knights Templar, and which he had received from the Emperor Baldwin, with other considerable portions, from which

some fragments had been wont to be given by the Emperors to the Church and to their friends. And that holy king gave a bright example of Christian piety, when, his royal robes cast off, and his feet unshod, he bore into the City of Paris the instrument whereby the ransom of the world was paid. Lastly he built in the royal palace a magnificent church, called the Holy Chapel, wherein to preserve that most blessed Sign of our redemption."

The above reading consists of lessons iv, v, and vi from the Exaltation of the Holy Cross from "The Anglican Breviary," Frank Garrett, Liturgical Foundation, Inc., Mount Sinai, Long Island, New York.

Thus, September 14 recalls a great Christian victory. But we know that the Crescent and the Red Star look down now on the laurels of the old time success. Although they may have a long period of power before they yield, who really expects them to have permanent possession? We can wait—and work.

But lastingly more important, more than earthly conquests, is the lifting up of our own personal crosses to make them no longer merely facts to which we are resigned, but ways of sharing the atoning, triumphing Love of Christ now, minute by minute.

Rubrics Made Easy

BY SYDNEY ATKINSON, O.H.C.

Rubrics can be a lot of fun, but they can also be irritating. You can make a kind of game out of them to see who is going to win out—you or the rubrics. Remember the old saying which was bandied around a good deal at the time of the Reformation and even got into the preface of the Church of England Prayer Book, referring to the Pie (or Ordo): it is easier to read what is to be said than it is to find out what has to be read! Definitely the worst hazard is to give more concern and attention to rubrics than to God. After all, He is the centre of our worship; the mechanics of worship should take a back place. On the other hand, care and due order ought to foster a true spirit of worship. Unfortunately, there have been some pretty

fierce battles fought over rubrics and not a few of them have been edifying by any manner of means. That is why I say they can be fun. I am sure St. Francis treated them that way. And with all our heritage of traditions and customs, one does need a sense of humor in dealing with rubrics.

Diversity

We must remember that we have a long history of worship stemming from many ages and climes; so we ought not to be surprised when we find ourselves in something of a hodge-podge of uses and rites. Just consider our Episcopal situation. First of all, there are the two main divisions of the Church

East and West. We belong mainly to the Western branch liturgically speaking, although we have inherited (or sometimes consciously borrowed) a few items from the East.

The Western Church itself has preserved a conglomeration of all sorts of rites and ceremonies. Let us never think that the uniformity which we see in the modern Roman rite or which we seem to seek in our various editions of the Anglican Communion is very great. A frantic emphasis on rigid uniformity is usually indicative of an underlying fear. Witness the efforts of Antiochus (IV) Epiphanes to enforce a uniform religious observance throughout his empire, even upon the monotheistic Jews, which gave rise to the Maccabean revolt. During the Reformation period, the same sort of phenomenon is to be seen. With the rise of nationalism and independent states, petty princes sought uniformity. It shows up under the Tudors in England with their Acts of Uniformity, although before that almost each diocese had its own rites and oddities.

On the continent, Charles V, the Holy Roman Emperor, faced with both national and religious wars, tried to get everybody to do the same thing in matters religious. Later, when he abdicated and went into retirement at Yuste in Estramadura, one of the hobbies he dallied in was clock-making. Somebody remarked that it might have been better for the history of Europe if Charles had tried making a bunch of clocks in time before trying to do the same on people!

The Counter-Reformation, greatly helped by the militaristic zeal of the Jesuits, also tried to impose a new-found uniformity on the Roman Catholic Church. Thus the Roman Rite became obligatory throughout the greater part of the Pope's jurisdiction, although many of the local diocesan uses were preserved in France until around 1870. We may indeed be grateful for the scholarly zeal of Dom Prosper Guéranger, the modern defender of St. Peter's Abbey at Solesmes, in his liturgical research, but his advocacy of the suppression of all but the Roman Rite is questionable. Actually there are still many things allowed within the Roman obedience, and there is another cause for bewilder-

ment on the part of some who try to follow the Order of the Holy Cross's Ordo. So often they find the Missal says one thing in its rubrics and we come along with something else in our Ordo. Well, there is a bit of background to this.

At the time of the Reformation in England, there was a great effort made towards the simplification of the services so that lay people could take part in them. Thus the ancient eight Offices of the breviary—the Night Office (also called Nocturns or Mattins), Lauds (also sometimes called Mattins), Prime, Terce, Sext, None, Vespers and Compline—were reduced to two—Morning and Evening Prayer (also termed Mattins and Evensong). In both the Mass and the Office, many embellishments, such as antiphons and hymns, were deleted. Actually, as we shall see, this had ancient precedent. Of course, the services contained in the Book of Common Prayer were just for that purpose, i.e., common or public worship. When the monastic revival of the last century took place, naturally the need was felt for a fuller scheme of worship and soon there appeared English translations of various Office Books. In England several were based upon the old Sarum rite. Others have been based on what is called the Roman secular Office, i.e., the Office which is required to be recited by priests who are not affiliated with any particular religious order. The Order of the Holy Cross, the Community of St. Mary, the Order of St. Helena, and many other communities in both America and England have adopted the *Monastic Diurnal*. This is an English translation of the Benedictine Day Office, edited by the late Canon Winfred Douglas, which he brought out in 1932. As is usual in such books, Fr. Douglas adapted the text and the calendar to follow Anglican usage. Of course, this in itself leads to some confusion, or, at least, to careful maneuvering. For instance, where there is a divergence, he provides the old Benedictine collect, the American Episcopal collect, and the English Anglican collect, for any one day. Except for our Anglican Benedictines, who just accept the whole Benedictine rite verbatim, most Anglican orders have made such adaptations or adjustments. On

looking over the Ordo of any one community, you will find usages that are peculiar to that community alone.

Then, too, the Benedictine or Monastic rite differs from the Roman Rite, mainly in the Office and in the Calendar. For instance, in our various Missals, which for the most part are patterned after the Roman Missal (except, of course, for the material from the Book of Common Prayer), in Lent lesser double feasts are celebrated with only a commemoration of the feria. In the monastic use, it is just the other way about: the rite of the Lenten feria is celebrated with a commemoration of the feast. This latter is the more ancient and, as we shall see below, it has been given greater attention in the recent Roman reforms.

This rather lengthy pre-amble will, I hope, show why we have such diversity in our various rites and ceremonials and why, in particular, our Holy Cross Ordo contains certain items. Our liturgical roots are to be found in ancient Catholic practice, reformed Anglicanism, American Episcopalianism, Benedictine monasticism, and, indeed, some modern Romanism!

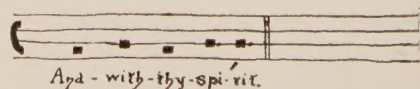
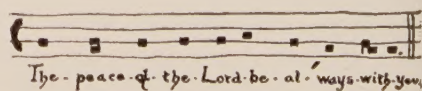
Superstructure

Now to get to what has been called (most inaptly) the simplification of the rubrics. Certainly there has long been felt a desire and need for a simplification of the Western Church's services. Throughout the ages a great deal of what has been called "superstructure" accumulated in the Mass, Office and Calendar.

Just to take the Office, for example. The basic structure is the recitation of the psalter, Bible readings, and prayers. Of the last, the Lord's Prayer and the Collect have been historically the two main items. Originally the psalms were started right at the beginning of the Office (as is still found in Tenebrae and the Office of the Dead), but gradually various "devotional preludes" were added. For instance, it is thought by some that the 51st Psalm may have been recited in procession on the way to chapel. Verse 15, "Thou shalt open my lips, O Lord, and my

mouth shall shew (forth) thy praise," obviously made a fitting entrance into choir and was later adopted as an opening versicle and response with which to begin Mattins. This, of course, has been retained in our Prayer Book Offices of Morning and Evening Prayer. There may have been a similar connection between the first verse of Psalm 70, "Haste thee, O God, to deliver me; make haste to help me, O Lord," and the opening phrases of Lauds and the other Hours: "O God, make speed to save me. O Lord, make haste to help me." These opening versicles have been retained in the Prayer Book Offices of other Churches in the Anglican Communion (in the plural form, ". . . save us. . . . help us"), although they have been dropped from the American book. Later other accretions, in the form of responsive antiphons and hymns, found their way into the breviary Offices too.

Also, as liturgical piety developed and many of the monastic orders spent more and more time in chapel, extra Offices were added. Not only was the Office of the Day recited, but also the Little Office of Our Lady, the Office of the Dead, the Office of All Saints, etc. This has produced a curious switch in terminology. In early times on a big feast, which would have twelve lessons at Mattins (nine in the secular Office), only the Office of the Day would be recited; therefore, this would be known as a "simple" feast. If, on the other hand, it were only a feria or lesser feast, other Offices might also be recited. Since you could then have two Offices on the same day, it would be known as "double." Nowadays, these two words have just the opposite meaning and they are not applied to the antiphons. A feria or simple



st ranks very low indeed and only part of the antiphon is said before each psalm and article at Mattins, Lauds and Vespers. A double is now a big feast and in its rite the antiphon is said in full, i.e., "doubled," before the psalms at these Offices. If you look in modern breviaries you can still find these extra Offices or relics of them. Some active communities are required to say only the Little Office of Our Lady and the Saturday Office. St. Mary still finds place in Missals and breviaries. The Suffrage of All Saints is a vestigial structure going back to the Office of All Saints and, likewise, the Commemoration of the Cross to an Office of the Holy Cross which was said in Eastertide. The final sentence, "May the souls of the faithful . . ." is an appendix added to the Office of the Day, which has its ancestry in the Office of the Dead. All these extra Offices, while they may have been evidences of piety, certainly cumbered and overloaded the majestic simplicity of the original *schema*.

Another feature which has blurred the broad outlines of the Office and Calendar has been the multiplication of saints and feasts. The *Opus Dei* ("God's Work," i.e., the daily ordering of the Mass and Office), as offered day by day through the Liturgical Year, was supposed to present before the eyes of the faithful worshipper God's mighty acts of redemption: a dramatic presentation of the life

and work of the Incarnate Son from Advent to the Ascension, and of the coming and the in-living work of the Holy Ghost, beginning at Pentecost and going through Trinitytide. This was known as the *temporal cycle*, which included the major times or seasons of the liturgical year: Advent, Christmas, Epiphany, Lent, Easter, etc. But this was constantly interrupted by the *sanctoral cycle*, a succession of feasts and octaves devoted to the saints and their doings. Originally, as we said above, one of the main objects of the Office was to recite the psalter; and all the psalms from 1 to 150 were supposed to be completed every week. But, as things developed, a feast would intervene and the "festal" psalms (usually those of Sunday) would be recited in place of those assigned for the day of the week in question. If the feast had an octave, then the Office of the feast would be recited daily for eight days and so a whole week would be lost from the temporal cycle. Lent, one of the main seasons of the Church's year, was always getting broken up, for instance. However, we showed above, this was less true in the monastic tradition than in the secular Office, because only double feasts of the 1st or 2nd class could supersede a day in Lent according to the monastic use.

— *To be continued* —

Unto The Altar Of God

BY ESTHER H. DAVIS

Heirs Through Hope

Thou hast not made us for this life alone, but to enjoy eternity with Thee. We stand upon the threshold even now, tip-tøe with eagerness and awed by the glimpses we have had of Thine everlasting kingdom. Daily we search the horizon for new views, but we cannot look too long for the radiance would blind our earthly vision. We are surrounded by it, but our souls are insulated by the physical and material. Nevertheless, the bright-

ness streams through all the cracks and crevices in dazzling rays, and while we cannot even imagine its real nature, we know from them that it is golden, pure and glorious.

Our eyes and ears can neither see nor hear, save through a glass but darkly, and our hearts cannot conceive, but formlessly, the things Thou hast created for our joy. Yet we have intimations even here. Thou dost attract us in so many ways and hast im-

planted deep within our hearts emotions which we know must be abiding. This love we have, in large or small degree, for Thee and for each other, although imperfect and inadequate, Thou wilt allow to grow and be developed, not ruthlessly destroy.

Hope tells us that we have within our hands the materials of which Paradise is made and that in part we can experience it now. First, we have life. We move and breathe, and most important we have awareness and perception. Having given us life, Thou wouldst not take it from us. We know that Heaven will be a continuation of life, more glorious and complete, with fuller knowledge, increased consciousness, broader comprehension, and an opportunity to grow to the limits of our capabilities, which with Thee means to perfection.

Colors unimagined and music never heard shall be revealed. Our earthbound eyes shall see new landscapes, mountains with unsuspected heights, perspective undreamed of and unguessed. And in some strange dimension shall we wander with unobstructed freedom. Our bodies will be transfigured like unto that of our Risen Lord. So shall we be provided with perfect vehicles to serve us and to further the expansion of our souls.

Thy will is done in Heaven and how different it must be! There goodness has no bonds to chain her fast. Friendships are purified, freed from the earthly taints of self-

interest, suspicion and distrust. Thy love allows no fear, sin cannot there exist, and sorrow is unknown. In perfect harmony Thy children dwell, with no dissenting tone. All voices are united, raised in one mighty anthem, praising Thee.

These are some of the glories to which we are the heirs, yet they are but the fringe of Thy domain. They are the framework, as it were, in which we shall exist. Though we are powerless to fill in the details, so far do they exceed our present knowledge and understanding, we still are awed by the limitless possibilities Hope presents. We are content to leave them all with Thee. Our greatest blessing and delight, we know, will be communion with our Father and our God. We have a foretaste of that bliss each time we receive Thee and for a fleeting moment are lifted out of ourselves to be lost in Thy love. Many are the distractions and interruptions that separate us and all too often we follow lesser calls when we should be seeking Thee. And yet, imperfect though it be, it is this union that brings our only lasting happiness and contentment for our souls. In Thine everlasting kingdom it shall have full flowering, perfect and complete. So do we daily strive to become worthy of this privilege and wait serenely, constantly assured by Hope, the time when we shall look upon Thy face.



Did The Church Of England Change Its Mind?

BY H. M. BARRATT

To the casual observer the history of relationship between the Anglican Communion and the Church of South India has presented a baffling question. How is it that in 1950 the Church of England could recognize only the Orders of the ex-Anglican clergy in the C.S.I. but in 1955 recognized all episcopally consecrated or ordained clergy and established relations of communion with all members of the C.S.I. except with the non-episcopally ordained clergy? What had happened between 1950 and 1955 so important that not only did the Church of England establish relationship with the C.S.I. but three other branches of the Anglican Communion (Scottish, Welsh and Irish) followed suit? (The Church of India, Burma, and Ceylon had recognized the C.S.I. ex-Anglican clergy in 1950 and permitted their celebration of Holy Communion in Anglican churches under limited circumstances.)

A brief survey of some events from 1919 on and a few quotations from the United Reports of the Joint Committees of the Convocations of Canterbury and York (the Church of England equivalent of our General Convention) will provide the answers.

Between the first inception of the Church of South India in 1919 and its inauguration as a church in 1947 its scheme of Union was twice revised. That this revision was not entirely satisfactory to Anglicans is indicated by the fact that in 1946 the Archbishop of Canterbury appointed a committee of theologians, known as the "Derby Committee," to consider the orthodoxy of the C.S.I. In 1948 the Lambeth Conference met. The Derby Committee reported to the Conference that there were six points in the Constitution and Scheme of Union of the C.S.I. that in the interest of orthodoxy should be amended or clarified and Lambeth expressed the hope that the statements involved might be recon-

sidered. However on the status of bishops, presbyters and deacons episcopally consecrated or ordained since the inauguration of the C.S.I., no agreement could be achieved satisfactory to all. A majority felt that these clergy could be recognized as true bishops, priests and deacons and emphasized that the C.S.I. was in process of development and that Anglican Churches could be in communion with a church "without being in complete and detailed agreement in respect to all points of doctrine;" a substantial minority felt that a wholly novel doctrine of the ministry was involved and could not recognize the episcopally consecrated and ordained clergy as true bishops, priests and deacons. Therefore the only action of Lambeth 1948 was to recommend the conditions according to which the ex-Anglican clergy and laity could respectively celebrate or receive Holy Communion in the Anglican Churches.

In 1950 the Convocations of Canterbury and York met. They had before them the Reply of the C.S.I. to the Derby Committee which had not been received when Lambeth met in 1948. To the questions and suggestions dealing with the Creeds, Sacraments and Scriptures the Reply presented "satisfactory clarification on important points"—but those dealing with the Ministry and the relation to the parent churches "required somewhat fuller consideration."

Two quotations from the Reply indicate the conviction of the C.S.I. as to the faith.

"The C.S.I. is part of the one Holy Catholic and Apostolic Church, confessing the historic faith of the Church and seeking to proclaim that faith throughout South India. We have not departed and, God helping us, we shall not depart from that faith."

The second quotation relates to the frequently quoted footnote in the Basis of Union concerning the liberty of interpretation of the Creeds.

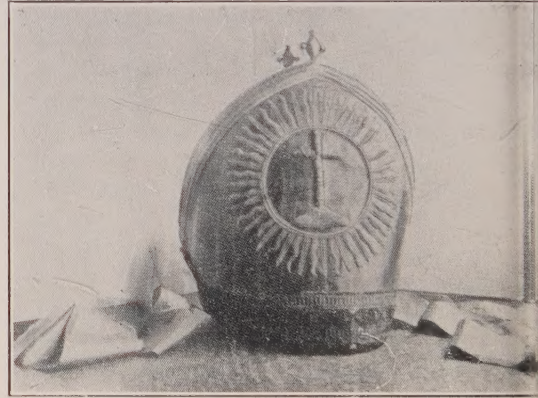
"We are however prepared to state categorically as suggested in the Derby Report that the liberty of interpretation which we desire to safeguard is not intended to extend to any denial of the substance of the historic faith of the Church."

The parts of the Reply dealing with the ministry and the relation with parent churches were however little more than reaffirmations that the irreconcilable principles of a wholly episcopally ordered ministry and intercommunion with the parent churches could only be reconciled "when the parent churches now divided are united" and would continue as an anomaly until that time. Consequently there occurred in the Convocation of 1950 the same result that had occurred in Lambeth in 1948. A majority subscribed to the opinion that the episcopally ordered clergy of the C.S.I. were true bishops, priests and deacons, while a substantial minority could not yet pass judgment on their precise status and the Convocations in deference to this minority merely implemented the recommendations of Lambeth with regard to ex-Anglican clergy and postponed decision on further action for five years or until 1955.

When the Convocations met in 1955 their Joint Committees reported many developments in the C.S.I. of a reassuring character based on the testimony of the Bishop of Malmesbury (who had visited the C.S.I. in the interim), on the views of Bishop Hollis, recently Moderator of the C.S.I., on "increasing visits and personal contacts" and on "notable contributions to theological literature." Says the Report:

"We cannot doubt that the Church of South India has grown in its inner unity and cohesion, and in its sacramental life. There has been a growing appreciation of the office of the bishop in the Church of God, as a bond of continuity and unity; a continuous spread of liturgical worship, as expressed for example in the Services issued by the Synod for

Holy Communion, Baptism and Confirmation, and a growing use of the rite of Confirmation administered by the bishop. In this last matter there is evidence that an institution which is not made obligatory in the Constitution of the Church of South India has been winning its way, in circles where it had been unfamiliar, in virtue of its inherent truth and appeal."



BISHOP SEABURY'S MITRE

(Kept by Trinity College; Hartford)

Consideration was given to the importance of the fact that "For the first time since the great division of Christendom into Catholic and Protestant Churches an act of reunification between those two traditions has happened and that for the first time since the Reformation, Protestant groups had incorporated the historic Episcopate into their church life."

As for the problem posed by intercommunion of the C.S.I. with its non-episcopally ordered parent churches, it was apparently felt to be a matter of insuperable difficulty and it is described thus.

"It is an anomaly of which the cure lies only in the unification of the Church of God in every part of the world, not least in England The goal which must always be before us in the restoration of unity, not only to these churches but to the whole Church of Christ."

Concerning the acceptance of non-episcopal ministers into the C.S.I., the Report

or acknowledging the difficulty involved, is that

"... the relatively infrequent admissions of such ministers can now be seen not to override the undeviating adherence of the Church of South India to episcopal consecration and ordination within itself or its express purpose of having a unified ministry."

Presumably basing its argument on the developments in the C.S.I. above cited, the report continues:

"Whatever may be thought of the unsatisfactory character of this anomaly, we do not think that its existence affects the grounds for a judgment concerning the valid intention, in its episcopal consecrations and ordinations. In the words of Bishop John Wordsworth,

'The 'Sacrament of Order' requires laying-on of hands, with prayer suitable to the office conferred, and with a general intention of making a man what the Church intends as a bishop, priest or deacon. We hold that such an ordination conferred by a Bishop, as sole or chief minister, who has been himself so ordained, even if he is a heretic, is valid and cannot be reiterated without sacrilege.' (Ordination Problems pp. 10, 11) A stricter requirement than this in the matter of intention would be contrary to the main theological tradition of Western Christendom and might involve difficulty concerning earlier ordinations in history.

"For these reasons we consider that there are now no longer grounds for hesitancy in accepting as valid in intention the consecrations and ordinations of the Church of South India."

Thus in 1955 the Church of England recognized the bishops, presbyters and deacons of the C.S.I. as "true bishops, priests and deacons of the Church of God," and implemented the Resolution with subordinate statements outlining the conditions of partial intercommunion that could be permitted.

So the Gordian knot was cut. The episcopally consecrated and ordained ministry was recognized. Full intercommunion

was far from being established when only one part (though the larger part) of the C.S.I. ministry was recognized. However as much fellowship was set forth as appeared consistent with both Anglican and C.S.I. principles. The C.S.I. was not cut off from Anglican influence nor Anglicans cut off from this first awkward and in some ways seemingly inept effort at unity through Episcopacy.

An early paragraph by the Rev. Dr. Eric L. Mascall in his pamphlet "The Convocations and the Church of South India" reviews from the Catholic point of view the work of the Convocations of 1955 as follows:

"The appeal to purely human authority is, as St. Thomas Aquinas remarks, the weakest kind of argument, but it would be surprising nevertheless if persons such as the Bishops of Durham, Exeter, and Malmesbury, Canon E. W. Kemp, the Rev. Michael Bruce, the Rev. Harold Riley, the Rev. L. M. S. du Toit, and the Superior of the Community of the Resurrection, Father Raynes, all of whom were members of the Joint Committee, had allowed themselves to be bamboozled into signing a Report which implicitly repudiated the Catholicity of the Church of England, or even if, as one writer has suggested, the Anglo-Catholics in the Convocations had almost unanimously come to see that their former judgment about the C.S.I. was wrong and had been forced to change their mind. Insofar as there has been a change of attitude, it has been due not to any change in the views of Anglo-Catholics but to very considerable changes in the C.S.I. itself, changes which in all probability would not have occurred at all had it not been for the earlier misgivings and protests of Anglo-Catholics."

Thus changes in the C.S.I. between the years 1950-1955, viewed by Catholic theologians in England as "very considerable," account for the recognition in 1955 of the Episcopally ordained ministry of the C.S.I. by the Church of England which recognition was subsequently followed in 1956 by the Reso-

lutions of the Church in Scotland and those of the Church of Ireland and of 1957 by the Resolutions of the Church in Wales.

In conclusion it might be well to add that, while the Catholic theologians of the Church of England recognized the Episcopal Orders of South India as "true" and cooperated in establishing a degree of intercommunion with its members, this should not be interpreted as implying a belief on their part that the South India Scheme for reunion is a good one or one worthy of repetition in the future or even one that should have been adopted anywhere in the first place.

However the Church of South India was a *fait accompli* and as it involved Episcopal Orders of Anglican derivation as well as the status of former Anglicans residing in South India the problem it presented had to be met by the Churches of the Anglican Communion.

The Resolutions recommended by our Joint Commission for adoption by General Convention this October point a way of dealing with the problem here. The Resolutions of the Church in Scotland show how the problem has been met there. The Scottish Resolutions in contrast to our Resolutions present a completely consistent approach to the problem, being based unequivocally on the principle of Episcopacy (see the *Holy Cross Magazine*, May 1958). It is to be earnestly hoped that when our Resolutions come before the General Convention in October, they will be amended, so as to conform without deviation or exception to the principle of Episcopacy both for the sake of our own integrity and loyalty to principle as well as for the strengthening of the principle of Episcopacy in the minds of our fellow Christians in South India.

My Prayer Book Alphabet

BY JEANNE L. STARK



stands for my Angel
comrade,
Ever staying by my side,
Praying, caring,
watching o'er me,
Angel guardian and guide.

B stands for Baptismal birth when
Water at the Font poured thrice
Washes souls clean from all sin-stain,
Grafts them to the Life of Christ.

C stands for our Confirmation,
Which the Bible true commands,
Bishops give the Holy Spirit
By the Laying-on-of-Hands.

D stands for the Decalogue. We
Keep and honor it because
It is made of Ten Commandments,
God's most wise and sacred laws.

E stands for the Eucharist, our
Souls' most wondrous, precious Food.
Bread and Wine, Holy Communion.
Is Christ's Body and His Blood.

F stands for the Christian Faith so
Clearly stated in the Creeds
To teach us about Christ Jesus,
Perfect are His words and deeds.

G stands for our God eternal,
Maker, Saviour, Guide and Friend,
King of Kings, without beginning,
Everlasting, without end.

H stands for God's House of Worship,
Let each Sunday find you there,
Kneel before His Altar-throne and
Show your love through praise and prayer.

I stands for the Incarnation,
When our God first became Man
As the Blessed Virgin Mary
Humbly said "Yes" to God's plan.

J stands for no Name but Jesus,
Heads should bow to praise His Name.
Though we hurt His heart by sinning,
Yet His love is e'er the same.

K stands for our heavenly Kingdom.
Here on earth its peace and joy
Now unfold within the heart of
Every Christian girl and boy.

stands for the blessed Lord's Prayer,
And each treasured thought and word
Jesus taught the Twelve Apostles,
Learn from Him, pray like our Lord.

stands for true Matrimony,
God joins husband unto wife
Evermore to be one family.
Holy Marriage lasts for life.

stands for Nativity on
That first, wondrous Christmas Day,
With the new-born Baby sleeping
In His manger-bed of hay.

stands for three holy Orders
By which men are set aside:
Deacons first; then priests come next; while
Bishops over-see and guide.

stands for forgiving Penance.
Owning-up through God's own priest;
Humbly hear God's Words of Pardon.
Know your sins then are released.

stands for the Queen of All Saints,
Mary, favored of the Lord.
Fairest Mother, purest Virgin,
Through your Son grace was restored.

stands for the Resurrection,
Easter Morning's glorious tale:
Christ rose from the dead in splendor,
Hail, our Living King, all hail!

stands for the Holy Spirit,
Who directs us from above,
Holy Ghost, the Sanctifier,
Source of wisdom, strength and love.

stands for the Trinity in
Great and glorious Mystery!
Father, Son and Holy Spirit,
God is One in Persons Three.

U stands for restoring Unction,
For the sick with oil that's blest,
Praying God will heal the illness,
Knowing God will grant souls rest.

V stands for triumphant Victory,
Christian Soldiers in the fight
Against self, the world, the devil.
Turn to God and ask His might.

W stands for God's Divine Word
Written in our Bible true,
Search the Scriptures for God's message,
Hear, read, mark, learn through and through.

X stands for the Cross of Jesus,
Where our loving Saviour died
To redeem and save each sinner,
God the Son was crucified.

Y stands for the Christian Church Year,
Calender of great events.
Follow, truth by truth, each Season,
This forgetfulness prevents.

Z stands for the Zeal most fervent
With which I must always pray
To our loving Heavenly Father,
Without failure every day.

Praise God for His Church, our Mother,
Keeper of these truths and ways,
Catholic and Apostolic,
I'll be true to her always.

Glory be to God the Father,
God the Spirit, God the Son,
Honor, laud and praise we give Thee
While eternal ages run.

AMEN.

These verses may be sung to Hymn 241, Hymnal 1940. We offer them for the Sunday schools of the Church as worthy of a place in the curriculum. We suggest that they be lettered on large cards for classrooms and that a few stanzas be sung at each session. This is "content material," not unneeded! The initials might well be made symbolic as we have done with the first one.



by George Harmon

The Holy Rosary -- I

BY FRANKLIN JOINER, O.M.C.

I have always thought that it must be a great satisfaction to play the piano or some other musical instrument, not only for the knowledge of the particular instrument that it engenders, nor for the pleasure that the player is able to give to others, but simply for the personal gratification that it must give to the player himself. One can always fit the music to his mood and to his spirit. If he is sad, he can express his sorrow to his own satisfaction in the choice of his music; if he is gay, again he can so adequately express himself with his playing; if he is in a meditative mood, he has a wide choice of music with which to express his meditation, and if he is overcome with some strange wave of nostalgia, again there is a volume of music to satisfy his soul. Then again, if one wants to change his mood and his spirit, he must be able to do so by modulating his music from one type to another, gradually lifting his depression to joy, his loneliness to a sense of company and companionship, his feeling of gratefulness up to God, who is the giver of all good things. Alas, I do not play upon any musical instrument, and it is not likely now that I ever shall, so the art of music will never give me this long desired and often contemplated means of expressing my inner spirit or controlling my fluctuating moods.

But I am very thankful that I have found a substitute, a most excellent substitute, one that is better than playing a musical instrument, for expressing my inner spirit and controlling my fluctuating moods, and that is the Holy Rosary. To play upon the Beads is more gratifying than playing the piano, to meditate upon the revealed facts of our redemption is more uplifting to the soul, and to move from Mystery to Mystery is more influential in one's spirit than moving from one musical composition to another. Music touches the sensual and esthetic spirit of man, while the historic facts in the life of our Blessed Lord and his holy Mother affect the

more "spiritual" spirit of the Christian man and woman.

There are 15 Mysteries in the Holy Rosary or as Father Palmer of the Society of John the Evangelist likes to emphasize, Facts. Why 15 Mysteries or 15 Facts we do not know. Maybe the 15 was copied from the 15 Psalms of Ascent which the ancient Jews recited as he approached Mount Zion in Jerusalem, just as the 150 Ave Maria's of the Holy Rosary may have a correspondence to the 150 Psalms of the Psalter. The first set of Mysteries or Facts are known as JOYFUL; they set forth the Infancy of our Blessed Lord, and relate chiefly to the Incarnate and the hidden years of his early life among men. The first of the Facts is the Annunciation when S. Gabriel, the Angel sent from God, lays before S. Mary the vocation of the Divine Motherhood. "*Behold the handmaid of the Lord*," is the answer that all should make as God presents him with his vocation. Every baptized Christian has his vocation; he has been called of God to be God's child; it may seem to have come about by natural and casual courses, but not so, God is behind and beneath it and all around it. S. Paul tells us we are to "*walk worthy of the vocation wherewith we are called*." We do this by partaking of the grace that God gives us for this very purpose. We maintain our vocation not through any merits of our own, but by the grace which God gives, and which we use for a worthy walking. Just as S. Mary was "called" of God to do a specific piece of work for the establishment of the Kingdom, so have we been "called" for a specific piece of work in the same establishment. When you are discouraged and depressed, take your Rosary, find this Mystery of the Annunciation, and meditate upon it, and consider Mary's reaction to her "call," and consider how she continued in God's grace until the end of her life's end. Recall S. Augustine's astute observation: "*S. Mary is exalted to her right*

...ce in Heaven, not because she bore our Lord Jesus Christ in her womb, but because she bore him so perfectly in her heart." You and I and every other Christian can do that. By playing upon an instrument of music I can give you that assurance, but meditating upon the First of the Joyful Mysteries will!

The second Joyful Mystery is the Fact of the Visitation of S. Mary to her cousin S. Elisabeth. This was not only the first procession of the "Body of Christ," it was also the first missionary journey of the Christian Gospel, for S. Mary hastened to her cousin, not to boast of her high vocation, but to share with S. Elisabeth the joyful tidings that the Messiah was come. So S. Mary sets us the best example of a Catholic missionary; the Gospel is for all people. How easy it would have been for Our Lady to have kept this knowledge of her high vocation as a secret in her heart until the outward circumstances could reveal it publicly. No, no sooner does she have the good news from God than it must be shared; not thinking of herself, but only of Him whose humble mother she has been chosen to be. We are so selfish; we are so self-centered; we are so satisfied and smug with the Christian blessings that God has showered upon us. We are pleased with ourselves for what we are and for what we have. We are proud of our possessions, of our worship, of our corporate unity in the Faith and its expression, and we are content to luxuriate in this environment. True, God has given us these things for our personal spiritual advancement, but the intention of His gift does not end there. He has given us these good things that we may have the further spiritual blessing that comes from sharing them with others. Have we any of Our Lady's missionary zeal? Are we bringing new members into our Parish? Are we winning new souls to the Catholic Faith? The followers of Moral Rearmament have a slogan, that unless one is a "winner," he is a sinner!" When we are feeling smug and self-satisfied; disdainful of our fellows who do not think as we do; when we are proud and haughty and superior, let us remember that everything we have is the gift of God and is to be shared for his honour and glory.

The piano and the violin may give us some slight vision of a generous spirit, but they will not give us the power with which to fulfill our Lord's command: "*Give all that thou hast, and follow me!*"

The third Joyful Mystery is the Fact of the Nativity of our Blessed Lord in the manger of Bethlehem. "*The Word was made flesh and dwelt amongst us.*" "*That holy thing which shall be born of thee shall be called the Son of God,*" was the Angel's promise to Our Lady. "*God of God . . . very God of very God,*" we profess Him to be in the historic Creed of Nicea. We believe that God is everywhere; if He is everywhere, He must be somewhere: unless He is somewhere, He is nowhere. The "somewhere" to find Him is in the manger of Bethlehem, in the God-man, Jesus, as He trod through the land we call Holy, in the Church of His ordaining, and in the Blessed Sacrament of the Altar, which is the extension of His Incarnate life. When I am doubtful of the reality of God; when I long for some evidence of His objectivity; when I am fearful of the subjectiveness of my hold upon Him, then I take out my Beads, and with the obligato of Bethlehem in my mind, the Pater Noster, the 10 Aves, and the Gloria Patria deep in my heart, I am reassured of His reality, not in any imaginary sense, but with the full realization of His present objectivity in the world of today. The organ and the cello will move my sensitivities and arouse my imagination, but with my Beads in my hand, and kneeling before the Tabernacle of Reservation in the Church, I will be assured that our God is a living God, a God that is real, that I can love, not as I love music or the arts, but as I love a Person.

And the fourth Mystery that we call Joyful is the fact of the Presentation of our Lord in the Temple. Our Lady who was utterly without any sin, subjects herself to the requirements of the law, and is purified. She who is absolute purity, suffers herself to this perfect obedience. And Jesus, who is the eternal Son of God, and the Second Person of the Most Adorable Trinity, is according to an earthly law, "presented" to his Heav-

enly Father. Is there anywhere in secular history such an example of obedience? There was no need for her purification, there was no need for His presentation; but they were obedient in all things unto God, for they were disciplined both in body and soul for the glory of Heaven. How we dislike discipline; how reluctant we are to obey the law; how we rebel against the minimum demands of the Precepts of the Church; we want to be free, we want to use our own judgment, we do not want to bend our will to another's.

Sacrament. Obedience to the will of God and conformity to the law of the Church: one of the first requirements of a Christian. I use the Sacraments of the Church, not because I think I need them, but because God tells me that I do. I conform, not necessarily because I like to, but because I want to be an obedient child of God. The musician who changes Bach and Beethoven and Brahms as he goes along is a poor musician indeed; he must follow the score as the master has written it. So it is a mighty poor Christian



Why should I be Confirmed? we say; because the Apostles asked, Have ye received the Holy Ghost? Why should I go to Mass on Sunday? Can I not worship God anywhere, and in my own way? Because our Lord said: Do this for the recalling of me. Why should I go to Confession? My sins are not bad; I know lots of people who do not use the Sacrament of Penance; why should I go? You must go to Confession because it is a God-given and a God-required

who interprets for himself his religion as he goes along in life. Obedience is the key note of the fourth Fact in the Joyful Mysteries.

The fifth and the last Fact in the Joyful Mysteries is the Finding of Jesus in the Temple. When S. Mary and S. Joseph were returning from Jerusalem after the feast, they lost Jesus in the crowd. Jesus did not lose them, they lost Jesus. Jesus does not lose us, we lose Jesus. It seems incredible that S. Mary and S. Joseph should have lo-

Jesus, but they did. Knowing our weaknesses and our frailties, it does not seem strange that we should lose Him. Where is the enthusiasm and zeal we felt on the day of our Confirmation? Lost? Where is the piety and devotion we felt when we received Holy Communion for the first time? Lost? Where is the assurance and the gratefulness of absolution that was so evident in us after our first Confession? Lost? There is no spiritual loss that cannot be recovered. Seek Jesus in His temple, the Church, and you will recover through Him your lost enthusiasms and your lost devotion and your lost sense of the power of the Sacraments. The organist of the classic poem never recovered the "lost chord;" he searched for it upon the keyboard, but he never struck it again. The link that binds us to our Lord may be lost temporarily, but it can always be regained if we want to regain it. We know where to find Him whom we have lost; He is waiting for us to return to Him: When we separate ourselves from Him there is no bell of warning that rings in our ears. We may go on for a long time "supposing" we are with Him, and then suddenly realize that we have lost Him, are no

longer with Him. But when you do realize it, do not waste your time trying to find Him in the pleasures and distractions of life, but go to Him where you know He is—in His Church, in His Sacraments, in the comfort of His Holy Word. There you will find Him again and all else you may have lost. With His forgiveness will be restored your old zeal and earnestness, your old feelings of piety and devotion, and the assurance of your life in Him. When you feel alone and adrift and abandoned, it is because you have lost your Lord. Seek Him out, and your sorrow will be turned into joy, as it was with S. Mary and S. Joseph when they found Jesus in the temple. *(To be continued)*

Some good people prefer to say the following prayer on the sets of ten beads:

**Jesus, my Lord, I Thee adore;
Oh, make me love Thee more and more.**

That leaves the Hail Mary for three of the introductory beads. Surely no Catholic-minded believer will want to say less than that to Christ's Mother. —Ed.



ST. MICHAEL

Mystics And Mysticism

VI. The Cloud of Unknowing and Revelations of Divine Love

BY DOLLY REITZ

The Cloud of Unknowing and Revelations of Divine Love are the titles of two documents written in England in the latter part of the fourteenth century. Original or at least very early manuscripts of both are preserved in the British Museum—and versions for modern readers edited from the Middle English of the early texts have been reprinted as recently as 1952 and 1953. These late editions would seem to indicate that, after almost six hundred years, there is still some demand for these titles from a reading public.

If it were a matter of fourteenth century literature or art this would not seem surprising, for modern editions and reproductions of these are still meaningful. But the *Cloud* and the *Revelations* are both, in a sense, manuals of instructions, and it would seem almost incredible that how-to-do-it books written six hundred years ago, might still be useful. It would, for instance, be unlikely to expect that young naval officers in training today would find Chaucer's *Treatise on the Astrolabe* valuable—except perhaps as a bit of quaint scientific lore. However, the *Cloud* and the *Revelations* are books of instruction concerning that most difficult art, the growth and practice of the spiritual life; what it is and how it is attained.

In this realm, what was known in the fourteenth century is perhaps not only not obsolete, but as up-to-date as anything written since. Our information concerning navigation, astronomy, medicine, and indeed the whole of the physical universe has accrued enormously, but in spite of the extraordinary insights into the human psyche of Dr. Freud and his followers, it would seem that the advances in our information concerning the obscure well-springs of human power, behavior, and control can only be described as slight.

The Cloud of Unknowing, according to the best scholarly guesses, was probably written during the last quarter of the fourteenth century. Its author is unknown, but judging from the work itself it is believed that he was a priest and a theologian with a special interest in mystical theology. He says himself in Chapter 70 of his book that the *Cloud* derives chiefly from that short, germinal treatise known to Christendom from about 500 A.D. called simply *Mystical Theology* and written by an unknown author who chose to call himself 'Dionysius the Areopagite.' Indeed, the *Cloud* is a long commentary upon this brief, older treatise.

The Cloud of Unknowing is a book concerned with certain techniques, as far as they have been discovered and are capable of being practiced by man, for attaining union with the divine. And although Father Augustine Baker, sitting down in 1629 to write an introduction and commentary to the *Cloud*, claims that this book was written for 'ordinary people,' he must have meant the ordinary religious, for it seems to have been intended for those already long practiced in observance, prayer, and meditation.

Indeed, it begins where these leave off; in a quieting of the busy intellect and imagination; in a 'naked intent of the will . . . heaving itself bluntly and blindly' into a state of attentive ignorance—into 'the cloud of unknowing,' where, if grace is granted, 'the sharp dart of longing love' may pierce through the cloud to the luminous darkness beyond. It is an ultimate technique, a final skill, concerned not with performance but with that greater passiveness which is an invitation to God.

Revelations of Divine Love was written or dictated by one Lady Julian of Norwich, an anchoress. She tells us that on the 8th day

May, in the year 1373, when she was thirty and a half years old, and while suffering an illness, she received a series of divine revelations or 'shewings,' as she referred to them, revealing to her the nature of the relationship between God and man.

Though she says of herself that she 'could not letter,' and though her book is clearly a record of an apocalyptic experience—both of which facts would seem to indicate that here, anywhere, is an example of an isolated, unique piece of literature, yet she reveals a mind well stored with the doctrinal riches and symbols of the medieval church—a mind which had, nevertheless, challenged and grappled boldly and at length with some of its tenets. This quality of scepticism and intellectual vigor is reassuring to modern readers and perhaps tends to make possible our serious consideration of the main burden of her revelation—that God is, first of all, extant, both immanent and transcendent, and second, eternally loving and forgiving.

For us—who are so helplessly exposed to inter-galactic space, to the frightening abysses of human nature, and to the possession of more power than we can trust ourselves to deal with or our little planet to withstand, Julian's revelations offer a straw to clutch at, and her teaching, like that of all the mystics, offers discipline and grace as the means, and salvation as the hope. Not a theological salvation, for the individual soul only, described by allegory, though this has its own validity, but, for us, the actual salvation and preservation of the actual earth and actual human kind.

For she says in the final passage of her extraordinary account, as the conclusion of all that she had learned in her long life of utter self-abandonment and search after God:

'I was answered in ghostly understanding, saying thus: "Would'st thou witten thy Lord's meaning in this thing: Wit it well: Love was His meaning.

"Who shewed it thee? Love.

"What shewed He thee? Love.

"Wherefore shewed it He? For Love.

"Hold thee therein and thou shalt witten and know more in the same. But thou shalt never know nor witten therein other thing withouten end." Thus was I learned that Love was our Lord's meaning.

'And I saw full surely in this and in all, that ere God made us He loved us; which love was never slacked nor ever shall be. And in this love He hath done all this works; and in this love He hath made all things profitable to us; and in this love our life is everlasting. In our making we had beginning; but the love wherein He made us was in Him from without beginning; in which love we have our beginning. And all this shall we see in God, without end. Which may Jesus grant us. Amen.'

If this is what a gifted seeker of reality issues as a final statement about the nature of man and the universe—that is, if man actually has been cherished and nurtured by love, then perhaps we might infer that he is therefore capable, if he wills strongly enough, to submit to the discipline, of himself becoming cherishing and nourishing of his kind and his universe, capable of refusing to use power for destructive purposes.

It may be useful to place these two near-contemporary books side by side, and, for our own illumination, ask some questions about them. What notions have they in common? What assumptions do they make? Are they at variance in any essential matters? What metaphors do they employ?

Perhaps Father Augustine Baker, who wrote the first known introduction and commentary for the *Cloud* in 1629, and who was conversant with the bulk of literature then extant regarding the contemplative life, can provide us with a basis for comparison. He says of this literature: '... there is a great variety of these works and many degrees in them, and in divers manners do souls exercise them. Yet for all that, they all of them agree in certain points, and therein are all alike.

'And first they agree in this: that all that the soul doth is by the will . . . The will is

the guide and captain, and the understanding doth but attend the will, going whither he goes and following him.

'Secondly, the understanding so accompanying the will is to carry with it no images or species of created things . . . She is to cast all images out of doors, and to keep them out . . .

'Thirdly, . . . all those several kinds and varieties of aspirations and elevations that are treated of in the *Cloud* do agree in this: that they proceed not merely from the man's own head, will, or election, but from the divine interior motion, intimation and instruction.

'They also agree in this; that they tend and intend God for himself, and not for the party's own advantage.'

Four points of agreement, then: will, as the most important human factor; the quieting of our usual conceptual processes until a state of imagelessness is attained; importance of the 'divine, interior motion,' or working of grace; and the search for God only—though it may lead to martyrdom—and not for any secondary benefits. There is to be no bookkeeping or bargaining with God.

Regarding the will, our author of the *Cloud* says, 'Such a good will is the substance of all perfection. All sweetness and comforts, bodily or ghostly, be to this but as it were accidents, be they never so holy; and they do but hang on this good will . . . And surely I trow that he that feeleth the perfection of this will (as it may be had here) there may no sweetness and no comfort happen to any man in this life, but he is as fain and as glad to lack it at God's will as to feel it and have it.'

And Julian, on the same point: 'It is God's will that we have three things in our seeking: the first is that we seek *wilfully* and busily, without sloth, as it may be through His grace, gladly and merrily without unskillful heaviness and vain sorrow . . .'

The loss or weakening of the will seems

grievous to her as she indicates, when in the fifteenth Revelation concerning the love of God for man's soul and the supreme joy of union with him, she says, 'Thou shalt never more have pain: no manner of sickness, no manner of misliking, no wanting of will . . .

Though the will may depend originally upon the movement of grace, the time will come when it will be required to function on its own, without emotion or priming or sweet motivation. 'Pray inwardly,' says Julian, 'though thee thinketh it saviour thee not: for it is profitable, though thou feel it not, though thou see naught; yea, though thou think thou mayst naught. For in dryness and in barrenness, in sickness and in feebleness, then is thy prayer well-pleasant to God, though thee thinketh it savour thee naught but little . . . God accepteth the *good-will* and the travail of his servant, howsoever we *feel*.'

Father Baker's second point, that the mystics usually agree to 'cast all images out of doors and keep them out,' may be voluminously supported from the *Cloud*, as this is its chief theme, indicated by the sentence from Dionysius quoted by our author: 'The most godly knowing of God is that which is known by unknowing.' He emphasizes the difference between reason and will, knowing and loving. For 'love may reach to God in this life, but not knowing . . . I would leave all that thing that I can think, and choose to my love that thing that I cannot think. For he may well be loved, but not thought. By love may he be gotten and holden; but by thought neither.' He gives explicit directions for the control of the disciple's distracting thoughts, and it becomes clear that the process which leads to abstraction from sense and sensible things is a negative one, the road to be traveled the ancient *via negativa*.

It is surprising that Julian, whose revelations occurred by means of images, should also advocate as desirable an imageless state of mind. But she says, nevertheless, 'It needeth us to have knowing of the littleness of creatures and to naughten all thing that is made, for to love and have God that is unmade . . . And in that time the custom of our praying was brought to mind; how we use

lack of understanding and knowing of
ve, to make many means . . . for all these
y waste and wear away, but the Goodness
God is ever whole and more near to us
hout any likeness . . .

Concerning the relationship of divine grace
the human will, the author of the *Cloud*
this to say: 'Forasmuch as thou wilt
and desirest it, so much hast thou of it, and
more and no less: and yet is it no will,
r desire, but a thing thou knowest never
at, that stirreth thee to will and desire
ou knowest never what . . . Let that thing
with thee and lead thee wheresoever it
lleth. Let it be the worker, and thou but
e sufferer; do but look upon it and let it
one. Meddle thee not therewith as though
ou wouldst help it, for dread lest thou spill
f. Be thou but the tree, and let it be the
rpeniter; be thou but the house, and let it
the husband dwelling therein.'

Here is Julian on grace: 'Grace is a wor-
ipful property which belongeth to the royal
dship of love. And grace worketh; rais-

ing, rewarding, and endlessly overpassing
that which our longing and our travail de-
serveth, spreading abroad and shewing the
high plenteous largesse of God's royal Lord-
ship in his marvellous courtesy; and this is
of the abundance of love. For grace worketh
our dreadful failing into plenteous, endless
solace; and grace worketh our shameful fall-
ing into high, worshipful rising; and grace
worketh our sorrowful dying into holy, bliss-
ful life.'

Our two mystics, like Father Baker's
others also 'agree in this;' that they tend and
intend God for himself and not for the par-
ty's own advantage.

Julian says; 'God, of thy Goodness, give
me thyself: for thou art enough to me, and I
may nothing ask that is less, that may be
full worship to thee; and if I ask anything
that is less, ever me wanteth,—but only in
thee I have all.' And the author of the
Cloud: 'Lift up thine heart unto God with a
meek stirring of love; and mean himself and
none of his goods.'



So much for the main points in which the *Revelations* and the *Cloud* offer each other corroboration. What are the main assumptions out of which our two authors write their books?

The assumptions would seem to be that God and man are mutually searching for each other; that it is possible both to know and do the will of God, however imperfectly; and that so to perceive and perform is man's reason for being, the end for which he was created, and his joy.

The *Cloud* is concerned to make these matters explicit, as far as they are capable of being made so; to point down the negative way to union and bliss. The writing is expert, simple and homely, and the author a man of charm as well as profundity. One retains an impression of clarity and purity after reading *The Cloud of Unknowing*.

Not so with Julian. The *Revelations* are full of emotion, full of images, full of comfort and reassurance and tenderness. This is not the negative way, but the great plus, the great positive, the embarrassment of riches that lie at the end of that famous road.

Julian's book is the book of a woman. She uses womanly metaphors and phrases. She brings us the good news that we can all feel at home. That we are at home, no matter how deserted, how desolate we may appear. That we are loved unconditionally, welcomed, sought after. Like a good mother and housewife she thinks in terms of clothing: 'I saw that he is to us everything that is good and comfortable for us. He is our clothing that for love wrappeth us, claspeth us, and all becloseth us for tender love, that he may never leave us; being to us all thing that is good, as to mine understanding.'

She thinks also in terms of rest: 'For this is the cause why we be not all in ease of heart and soul; that we seek here rest in those things that be so little, wherein is no rest, and know not our God that is almighty, All-wise, All-good. For he is the Very Rest.'

She thinks in terms of comfort for 'all heaven-Christians.' 'And of all the sight it was most comfort to me that our God and Lord that is so reverend and dreadful, is so homely and courteous: and this most fulfilled me with comfort and secureness of soul.'

Again, like a good mother and hostess, she thinks in terms of happy gatherings and parties: 'Mine understanding was lifted up into heaven where I saw our Lord as a Lord in his own house, who hath called all his dear worthy servants and friends to a solemn feast. Then I saw the Lord take no place in his own house, but I saw him royally reign in his house, fulfilling it with joy and mirth, himself endlessly to gladden and to solace his dearworthy friends, full homely and full courteously, with marvellous melody of endless love, in his own fair blessed countenance.'

And again and always again she brings messages of comfort: 'And with this our good Lord said full blissfully: "Lo, how that I loved thee," as if he had said: "My darling, behold and see thy Lord, thy God that is thy Maker and thine endless joy, see what liking and bliss I have in thy salvation: and for more love enjoy now with me." This shewed our good Lord for to make us glad and merry.'

And finally, through this blessed Julian, chosen for the ordeal and the joy of revelation, comes a positive promise: 'But Jesus, who in this Vision informed me of all that me needeth, answered by this word and said: "It behoved that there should be sin, but all shall be well, and all shall be well, and all manner of thing shall be well." Amen, Jesus, amen.'

The Cloud of Unknowing and Other Treatises, edited by Abbot Justin McCann, O.S.B. The Newman Press, Westminster, Maryland. Orchard Books edition.

Revelations of Divine Love Shewed to a Devout Anker by Name Julian of Norwich, edited by Dorothy Roger Hudleston, O.S.B. The Newman Press, Westminster, Maryland. Orchard Books edition.

The Cambridge Medieval History. "Medieval Mysticism" by Evelyn Underhill. Vol. 7. **Decline of the Empire and Papacy**.

Meditate While You Drive

Some readers may find it useful to cut out and use the meditation below, on a long drive, while driving carefully — Ed.

ance at one thought below
Think about it in God's presence
Do the same with the next
Finish by saying the prayer at the last

*the Lord's Day—The first day of the week
so called SUNDAY—He is SUN of right-
business (Malachi 4:2)*

*LIGHT—'Let there be light'—The start of
creation.*

Realize and thank God for the beauty of
created light . . . *And God is Light* (1 John
5), *The Light which lighteth every man
that cometh into the world* (John 1:9)

*So the Lord's Day hails God the Father
who made all things by the Word, His Son,
who is also Light and the Maker of Light*

*LIFE—Upon the first day of the week . . .
Why seek ye the living among the dead?*
(Luke 24:1-5)

'Every sunday is a little Easter'

*'Sons of the Living God' (Hosea 1:10)
Our worship declares, renews, our Son-
ship*

*So the Lord's Day hails God the Father
and God the Son—Christ, by Whose
Resurrection we rise to new life*

*LOVE—'The day of Pentecost . . . There
came . . . the Holy Ghost' (Acts 2:1-4)*

'O Love Divine' (Hymn 376)

'God is Love' (1 John 4:8)

*'He is the Love between the Father and
the Son'*

'He is the Love joining God and Man'
—St. Augustine

And by His Love we have Love

*So the Lord's Day hails the Father, the
Son, and the Holy Ghost*

*So Light, Life, and Love have their week-
ly memorial on the Lord's Day, the first
day of the week*

*So each Sunday recalls creation's start,
Easter, and Pentecost*

**O Lord, My Light, My Life, and My Love,
Let Me Hold Fast to Thee Every Day!
AMEN.**



Priests! - Seminarists!

There will be a retreat for priests, at the
Mother House, West Park, beginning on
Monday evening, September 29th and closing
Friday morning, October 3rd. All priests
are welcome and should address requests to

the Guest Master, Order of the Holy Cross,
West Park, N. Y.

There will also be a retreat for seminar-
ists, September 15th-19th. Requests should
also be sent to the Guest Master.



Book Reviews



BY SYDNEY J. ATKINSON, O.H.C.

THINKING OF ROME? THINK TWICE! by H. R. Alley. (United Church Publishing House: Toronto, 1958) pp. 68. Paper, 50¢.

Back in the September 1956 issue of the *Holy Cross Magazine* we printed reviews of various books which deal with the Anglican-Roman question. Here is another fine bit of ammunition to be added to that arsenal.

Col. Alley is a layman of the Anglican Church of Canada and says right at the beginning that he is not writing as a theologian. However, he does lay claim to being something of an amateur historian. It is from this standpoint that he carefully examines (and shreds) a booklet called *THE POPE IS INFALLIBLE* put out by the Paulist Fathers.

As Alley says, if you receive a brochure from a mining company, you might not know much about geology, but, if you do detect wrong statements as to facts you do know, you would hesitate before sinking your money into the shares of said mining company! This is his approach to the Roman claims and I am sure you will find it most illuminating.

Part III, *Thinking It Over*, deals with that very difficult phenomenon, the Roman mind. He substantiates his claims by quotations from history, letters and Roman Canons in an appendix.

Col. Alley is very cunning: he has a warning printed on the back of the title page which tells Romanists just what dire penalties will fall on them by Roman Canon 1399 if they read his booklet or keep it in their possession. I wish we had some way of finding out what the effect will be on R.C.'s who see this! The Holy Cross Press will stock this booklet.

THIS IS CONVERSION, by Joost De Blank (Morehouse-Gorham: New York, 1958) pp. 63. Cloth. \$1.25.

While I was in the process of reading this book I had the privilege of attending a dinner and meeting given in honor of Archbishop De Blank by the *Episcopal Churchmen for South Africa*. One has to be in his presence only a short time to realize that while he is a short man, he is a giant. His eyes are dark and flashing, ready to laugh but they can also penetrate. His writing is like that too.

This book is badly needed to straighten out our thinking on the whole matter of grace, and on the relation between baptism and conversion.

Nor does he limit himself to the individual: Chapter 7 deals with the Conversion Society. Here is a quotation from that chapter:



ter: "Nobody is entitled to the name of Christian who is not eager to introduce his fellow-beings to the Saviour he has found. And nobody is entitled to the name of Christian who does not work to create a state of affairs where men can live in amity and mutual service within a society so ordered that

common life brings praise and glory to
mighty God." This is strong meat for
Africa—and for America.

WE WILL AND THE WAY, A Study of Di-
vine Providence and Vocation, by Harry
Blamires. (Macmillan: New York, 1957)
\$1.28. Cloth.

Harry Blamires has become something of
a prophet in modern times. His writings are
urgent and timely. Both this volume and
THE KIRKBRIDE CONVERSATIONS,
which we reviewed recently, are *Episcopal*
Book Club selections. (This book came out
first, but we got our reading mixed up!)

The present volume is not such easy read-
ing as some of Blamires' other books, but he
says important things to say and they repay
careful study. His dealing with modern
man's measure-mindedness and the place of suffer-
ing in the "pattern of God's way" is most
thought-provoking. For example: "Have we
known a deeper peace, even a deeper joy,
in the bed of pain than on the bed of sloth
or the bed of lust?"

The last two chapters on "Personal Voca-
tion" and "Obedience and Joy" are force-
ful, both as to style and content.

ANGLICANISM AND EPISCOPACY: A Re-
examination of the Evidence, by A. L. Peck.
(Morehouse-Gorham: New York, 1958) pp.
144. Cloth. \$4.00.

The evidence referred to in the sub-title is
to be found in Professor Norman Sykes' book
Old Priest and New Presbyterian, which
is published by Cambridge in 1956. This
book is another link in the chain of contro-
versy which has been raging on the subject
of Anglican beliefs in Holy Order. In 1955
a group of scholars at Cambridge brought
out a volume entitled *The Historic Episco-
pate*, aimed mainly against *The Apostolic*



Ministry which Dr. Kenneth Kirk, Bishop of
Oxford, had edited some ten years before.
Wishing to defend neither extreme of *esse*¹
or *bene esse*², the contributors to *The His-
toric Episcopate* came out with a new theory
which they called *plene esse*³. Dr. Peck, the
author of our current book, produced an able
critique of this new idea (see our review of
THIS CHURCH OF CHRIST in the
January 1956 issue of the *Holy Cross Maga-
zine*) but, even so, it has found favor in
some quarters (see review below of Dr. Pitt-
enger's book). Not least amongst these *plene*
esse protagonists has been the able Church
of England historian, Professor Norman
Sykes.

Now Dr. Peck subjects Sykes' *Old Priest*
and *New Presbyterian* to a thorough scrutiny,
using Sykes' own evidence (although some-
times expanding that evidence when quota-
tions have been taken out of context).

For those who wish to keep abreast in this
important controversy, especially with South
India and our own General Convention
looming over us, this book is essential.

1. Bishops are necessary. 2. They are fine to have.
3. They complete the picture.

THE CHURCH, THE MINISTRY, AND RE-
UNION, by W. Norman Pittenger. (Sea-
bury: Greenwich, 1957) pp. 147. Paper.
\$2.75.

This book, too, is a must for those who are seriously studying all the ramifications of unity. Dr. Pittenger, as usual, writes clearly and directly. As we have said before, he always analyzes problems and conditions with deep insight and charity.

Usually we find we have to take issue with his treatment. As indicated in the preceding review, Dr. Pittenger is of the *plene esse* school and, of course, we prescribe Dr. Peck's book as an antidote.

It is always disappointing in reading one of Dr. Pittenger's books to find oneself going along with the argument in thorough agreement and then to find oneself being thrown for a theological loop. For instance, on page 34, he says, "Thus Jesus was defined in the familiar terms as 'very God of the substance of the Father; very Man of the substance of the Virgin Mary His Mother.' This central Christological affirmation carried with it the whole trinitarian faith in God and His works amongst men, as later development was to demonstrate. It involved also a

set of beliefs about the nature of the world in which men lived, the nature of the man whom God had created and whom He willed to redeem, and the ultimate destiny of man and the final goal of the created order under God's governance." All this makes a fine introduction for a development of the Sacramental principle, especially as applicable to the Ministry. But then on the next page it undermines the whole thing by this statement: "Even if we think (*as we must*) that the classical definitions are inadequate, imperfect, and in some respects *mistaken*, the total movement which led to them can be seen as necessary and right; and that movement provides the starting place for any restatement of the meaning of Christ in terms more congenial to our own age." (Italics mine.) It is going to be very hard for the Church to come to a common mind about South India or any other major problem, if some contemporaries, with all the wisdom of the 20th century (including Bethune Baker!) behind them, *must* decide that our credal formularies are mistaken (even if only "in some respects").

All Associates!

To make it more possible for members of the Order to get in touch with lay and clerical associates as they stop for speaking engagements in various parts of the country, lists are being prepared of Holy Cross Family members according to localities.

This means that the Father or Brother will, as time allows, look for contacts with Associates. Obviously he will be more able to do this in Pugwash, Nova Scotia than in Chicago, Illinois.

Associates should (of course) read the HOLY CROSS MAGAZINE so as to know when and where to expect us to ap-

pear, should try to attend the activities for which we are sent, making themselves known, or should leave a message telling us if they wish a call made on them.



The Order Of The Holy Cross

West Park Notes

August was a busy and happy month at mother house. Conferences on the works and welfare of the Order followed the close of the Long Retreat and kept us talking until the Annual Chapter, August 4th.

Retreats resumed for guests: 8-10th, C. C. and C.L.G., conducted by *Fr. Hawkins*; Polytes from Westwood, N. J., conducted by *Br. Michael*; Brotherhood of St. Andrew members from Harrison, N. Y., conducted by *Fr. Baldwin*. Boy members of the Y.P.F. from Bristol, Conn. made an overnight pilgrimage under the guidance of *Br. Paul*.

The southern and western brethren scattered fast for St. Andrew's and Santa Barbara on the early morning of August 5th.

"Operation Big Move," right after Chapter, involved moving the Novitiate from the house built in 1922 to the main building, and taking the newer structure, plus the gardener's cottage, into guest quarters.

The Father Superior took appointments at St. Helena's, Newburgh: 28th, Renewal Vows and Chapter; 30-Sept 1st, Conference on the Religious Life.

Fr. Atkinson flew to Liberia, August 30th.

Fr. Taylor took his place as Asst. Superior and Novice Master.

Bishop Campbell celebrated and confirmed the Holy Cross, Kingston, N. Y., on the transfiguration, August 6th. He visited the parish at Southport, Conn., for services and sermon on the 17th.

Fr. Harris took over supply duties at St. Mary's-in-the-Fields, Valhalla from the 6th through Sept. 6th, continuing his work at Sing Sing.

Fr. Terry, called to California for another serious and dangerous operation on his mother (the sixteenth major one in eleven years), got back just in time for Chapter, thankful over the course of events. He con-

ducted (and made his own) Long Retreat for the Sisters. Then he went to Ottawa for a clergy conference over Labor Day weekend.

Fr. Bessom spoke for religious orders at the convention of Episcopal Young Churchmen, Oberlin College, Ohio, August 20-27; he helped at the Newburgh conference.

The Novices Brothers Charles and Francis conducted a Vacation School for the children of the West Park Parish.

September engagements show the faster pace of Church work.

The *Fr. Superior* attends meetings of the American Church Union on the 16th and of the Advisory Council for the Religious Life on the 30th, both in New York City.

Bishop Campbell conducts the Clergy Retreat at Keuka, N. Y., 2-4th. He will confirm at Trinity, Mount Vernon on the 28th. He goes to Ashville, N. C., for retreats beginning the 30th.

Fr. Baldwin conducts a clergy conference at Downsville, N. Y., and a Parochial Mission at St. Thomas' Church, New Haven, Conn., 14-21st.

Fr. Terry will be at the Ottawa conference 1-2nd; will give a retreat for members of the Girls' Friendly Society at Canaan, Conn., the 6th; and will have a School of Prayer at St. Bede's Church, Syosset, Long Island, 26-30th.

Br. Michael has a conference at St. Joseph's Church, Queens Village on the 22nd.

Br. Paul will conduct a Quiet Day at Trinity Church, Saugerties, the 7th.



The Order of Saint Helena

Newburgh Notes

For some of the novices, gardening is a very new occupation. There certainly is not too much difficulty involved in weeding and getting rid of insects, but what if one is told to gather vegetables and does not know what is what? A novice, who was asked to cut some ripe squashes and cucumbers, brought a whole load of baby watermelons and winter squash — in July!

It was good to have the Sisters from Kentucky with us again, if only for a short period. They arrived on August 12th but left shortly after Long Retreat. They had an added treat this year in being able to witness the clothing of a Novice on August 27th.

This month starts, as we have mentioned before, with the Conference on the Religious Life over the Labor Day weekend. Fifteen young women have signed up for it, and we were sorry to have to turn down other inquirers. There will be two Quiet Days, one for the Hudson-Ramapo Women's Auxiliary Executive Board on the 9th, and one for the Altar Guild of St. Peter's, Peekskill on the 10th. Sister Josephine and Sister Clara will attend a Vocational program on September 22nd at St. Joseph's, Queens Village, L. I., and also will speak to a young laymen's group on Long Island. Sister Josephine and Sister Mary Florence will attend the Conference on the Religious Life in New York on September 30 to October 1.



NOVICES ON VACATION

Versailles Notes

Sister Marianne writes that we may leave out Versailles this time—nothing happening of any importance. Some Sisters are doing graduate work, some get holidays, all journey to Newburgh for the annual retreat. They seem not to find themselves very impressive this summer.

The writer found them very impressive in early July during the annual retreats they

put on for their associates and friends. He was amazed at the loyalty and interest in the Sisters and their retreats. People came from a great stretch of country, Chicago to New Orleans. The summer doings of the staff, the stopping in of alumnae, the enthusiastic use of the swimming pool and athletic facilities by young Versailles people—altogether no drowsy picture—made items that should not be left out.

An Ordo of Worship and Intercession Sept. -- Oct. -- 1958

- 6 St Cyprian BM Double R gl col 2) Edward Bouverie Pusey C—for the reunion of the Church
- 7 Ember Wednesday V—for all to be ordained to the diaconate
- 8 Thursday G Mass of Trinity xv—for the Confraternity of the Love of God
- 9 Ember Friday V col 2) St Theodore of Tarsus BC—for all to be ordained to the priesthood
- 10 Ember Saturday V—for all to be consecrated
- 11 St Matthew Apostle and Evangelist Double II Cl R gl col 2) Trinity xvi cr pref of Apostles—for the conversion of the heathen and pagan
- 12 St Maurice and Companions MM Simple R gl for the Confraternity of the Christian Life
- 13 Tuesday G Mass of Trinity xvi —for the Oblates of Mount Calvary
- 14 Wednesday G Mass of Trinity xvi—for faithfulness in the wise use of God's grace
- 15 Lancelot Andrewes BC Simple W gl—for perseverance for all converts
- 16 Friday G Mass of Trinity xvi —for the faithful departed
- 17 Of St Mary Simple W gl col 2) SS Cosmas and Damian MM pref BVM (Veneration)—for doctors nurses and orderlies
- 18 17th Sunday after Trinity Double G gl col 2) St Wenceslaus M cr pref of Trinity—for the Order of St Anne
- 19 St Michael and All Angels Double I Cl W gl cr—for greater devotion to the Holy Angels
- 20 St Jerome CD Double W gl cr—for all missionaries

- October 1 St Remigius BC Simple W gl—for the Order of St Helena
- 2 Holy Guardian Angels Gr Double W gl cr—for the homeless and orphans
 - 3 St Therese of Lisieux V Double W gl—for the Companions of the Order of the Holy Cross
 - 4 St Francis of Assisi C Gr Double W gl—for the Order of St Francis
 - 5 18th Sunday after Trinity Double G gl col 2) St Placidus and Companions MM cr pref of Trinity—for all contemplatives
 - 6 St Bruno C Double W gl col 2) St Faith V—for all who perform acts of mercy
 - 7 Tuesday G Mass of Trinity xviii—for more love and charity among Christians
 - 8 Wednesday G as on October 7—for the Church in India
 - 9 SS Denys B and Rusticus and Eleutherius MM Simple R gl—for the Priests Associate
 - 10 Friday G as on October 7—for the afflicted and dying
 - 11 Of St Mary Simple W gl pref BVM (Veneration)—for the Community of St Mary
 - 12 19th Sunday after Trinity Double G gl cr pref of Trinity—for all who administer the Sacraments
 - 13 St Edward KC Simple W gl—for the Seminarists Associate
 - 14 Tuesday G Mass of Trinity xix—for more vocations to the religious life
 - 15 St Teresa of Avila V Double W gl—for the mentally deranged
 - 16 Thursday G as on October 14—for the peace of the world

NOTE: On the days indicated in *italics* ordinary votive and requiem Masses may be said.

. . . Press Notes . . .

I hope you will read the back cover next! I say this because I have been told by many persons that Press Notes are the first thing read in a new issue. (Like looking at the comic page in the newspaper first and then turning to the news section). Everything on the back page is news for you.

"That Word Catholic" is reprinted from the Magazine. It should be a very popular tract.

"Your Bounden Duty"—(The Discipline of the Episcopal Church) is an excellent presentation of the Catechism question and answer. You will know your bounden duty after reading it—and try to follow the plans suggested by the author.

"Within the Green Wall" is the much looked-for book by Bishop Campbell, O.H.C., giving the "Story of the Holy Cross Liberian Mission." The number of pages might give the impression it is too long—but!—once you start reading it you will not want to put it down. I think he omitted very little that has happened there in those 35 years. It is certainly far from a "dry as dust" report. Everyone who has helped in the work should read what has been done and is being done there now.

These notes were made during the "long retreat of the Order." As usual the Conductor is reading a pertinent book at meals. We all sit and eat, looking down at our plates and the reader goes on and on. Sometimes it is difficult to keep the mind on the text; sometimes a phrase or sentence sends the mind off on a tangent perhaps not a bit related to the subject,—you know, some queer connection or thought comes into the mind. One day we were listening to the story of the founding of a religious Order and how that Order made changes in the people of various countries (or something like that) when something in a sentence sounded like "four bears." Off went the mind with that and I was trying to figure out how four bears got mixed up with the descendants of the monkey. Just then the familiar rap on the table sounded the close of the meal and I think I was left hanging in space (by the tail or paw?) Anyway, it is a job to keep the mind on one track, even in a retreat. Don't ask what the reactions of the others were; for I surely kept my eyes cast down as they filed out of the Refectory for the visit to the Blessed Sacrament to return thanks to God.

INFORMATION WANTED. Who has recently moved into Apartment #7, 1931 N. W. 29th St., Portland, Oregon. We would like to know the name. (Sounds like Winchell's column but don't worry he will not get in on the information).

